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MOTIVES FOR DISTRIBUTING THE SCRIPTURES.

[Concluded from p. 268.]

VI. We should be excited to persevere in the good work of distributing the scriptures, from the consideration, that, after the first efforts, we are prone to relax in our exertions to do good.

The reason is, we often act from the influence of feeling, rather than of principle. We require some powerful excitement to call forth our active powers; and as this, in the nature of things, cannot be of long duration, when it ceases, or becomes weakened, we remit our efforts. How often have we seen good objects at first supported with a zeal, which seemed to promise the happiest results? But this zeal has suddenly abated; and the most flattering prospects have been disappointed.

That this may not be verified in us, with respect to the distribution of the Bible, let us attend to the many arguments, which prove it to be our duty; let us fix it in our minds, that it is an object deserving our assiduous care; and, having begun a good

work, let nothing hinder us from persevering in this way of well doing.

VII. A further encouraging motive to the unwearied discharge of this duty, is the wonderful union which prevails, in advancing this interesting object.

Under a painful conviction of the contentions, which, in every age of the Christian Church, have been excited respecting the doctrines of that gospel, which proclaims "peace on earth and good will toward men," it is refreshing to find one cause, which so nearly relates to our common salvation, in which we can, for the most part, so harmoniously unite. This glorious object combines the exertions of all the various sects, into which christianity is divided. As if none dare show a backwardness in diffusing these means of light, even members of the Roman Catholick church, whose usual policy has been to conceal the scriptures from the common peo-

ple, have manifested a laudable zeal to retrieve their errors in this respect, and to provide for the diffusion of the sacred oracles, among all classes of the destitute.

In the accomplishment of this object we find a unanimity, which the most sanguine friends of peace despaired to witness, in these days of confusion and of revolution.

It must be allowed, that there are some who doubt the expediency of this measure, who are reluctant to distribute the Bible without note or comment, doubtless from the apprehension, that it will operate to the disparagement of their darling theories. They seem to prefer, that the scriptures should not be embraced at all, rather than that they should be understood to favour any sect, but their own. Hence they identify their human creeds with the pure and unerring dictates of inspiration. They claim for them equal respect, and appear to wish, that they may stand or fall together. It is but justice to add, that of those who have recently published their opinions on this subject, the members of the papal hierarchy have not been the first nor the fiercest to insist on this heterogeneous mixture.

VIII. The good, which has already been done, and which there is an opportunity of still further accomplishing, is an additional animating motive to unwearied perseverance in distributing the holy scriptures.

It is now but twelve years, since our parent country, in the

midst of private and publick disasters, while struggling for all, that is dear to humanity, and while clouds and thick darkness of most portentous aspect hung over the civilized world, laid the foundation of THE BRITISH AND FOREIGN BIBLE SOCIETY; -and what, short of miracles of mercy, has it not been instrumental in producing! From the eleventh annual report, for May, 1815, it appears, that it had given birth to more than five hundred auxiliary societies within the united kingdom; that it had printed, or assisted in printing and circulating, the scriptures in fifty-five different languages and dialects; that it had expended three hundred and forty-eight thousand five hundred and ninety-two pounds sterling, amounting to one million five hundred and forty-nine thousand, and three hundred dollars; and that it had distributed, in various parts of the world, Bibles and Testaments to the almost incredible amount of one million, two hundred and ninety-nine thousand, two hundred and eighty-two!

Who can pretend to estimate the sum of good, which has been produced, and which is likely to result from these unexampled acts of christian liberality? In view of such munificence, and in prospect of its blessed effects, who is not constrained to exclaim, "This is the Lord's doing; and it is marvellous in our eyes!"

But this benevolent spirit, though enkindled in the British nation, has not been confined within its narrow limits. All

Europe, and various parts of America, of Asia, and even of Africa have caught the generous flame. The missionaries, which have been sent forth from the great centre of light and of heat for imparting a kindred warmth to other regions, have met astonishing success. Nothing but the ample, and impartial reports, which have been made on this subject, can do it justice. Permit me however to remark, in proof of the heavenly spirit, which presides over these undertakings, that, in the midst of the late war with our parent nation, "The British and Foreign Bible Society," with magnanimous superiority to the prejudices, which the vindictive temper, that originated the contest, was adapted to excite, generously contributed to the funds of several of our sister societies in this land; and that, in the same pacifick spirit, our Society, with the aid of our benevolent fellow citizens, refunded the amount of captures, which the rapacity of our privateers had made of Bibles and Testaments appropriated to gratuitous distribution. The interchange of christian sympathies* and congratulations, which these transactions occasioned, do equal honour to their authors, to the institution of Bible Societies, and to the cause of the gospel, which is the cause of peace and of love.

How animating to the friends of peace and of the sacred scriptures, which alone, under God,

can ensure and perpetuate it, is that national tranquility, which is now so universally enjoyed! Not only is it favourable to the control of those lusts and passions, which are a disgrace to our natures, and especially to our profession, as christians, and an impediment to our noblest plans of usefulness; but it will give encouragement to commerce, and thus enable us to discern and to supply the wants of our brethren, in every part of the world, who are destitute of the holy oracles.

How reviving to those, who have lately been weeping over the calamities of war, who have seen increasing reasons, and felt new motives for disseminating the principles of the gospel of peace, to witness the pacifick instrument,† which has been recently issued by three of the most powerful potentates in the north of Europe! We will not suffer any infidel suggestions to interrupt our hope and our belief, that it is a token for good, that the late tremendous war of desolation has been instrumental, under Providence, of awakening men in the most exalted stations to its absurdities, its miseries, its enormities, and that, under the influence of the Prince of peace, it is about to lead contending powers to other modes of adjusting difficulties, than have been before adopted, and of which the document, just specified, is equally a novel and extraordinary specimen.

* See Christian Disciple, Vol. II. p. 220, and Vol. III, p. 250.

† See Christian Disciple, Vol. IV. p. 129.

In the promotion of these great objects, which expand the heart with the noblest emotions, we are called in Providence to contribute our aid. In addition to the exertions, which are making in the old world for the distribution of the scriptures, and the preaching of the word, among the heathen, it is gratifying to witness the efforts of our own countrymen to promote these invaluable objects. Our Bible Societies amount to about one hundred and fifty. Besides numerous societies for foreign missions, and respectable annual contributions for translating the scriptures into the languages of the East, we have numerous combinations to discountenance vice and to promote reformation of manners. While so many are thus contriving various modes of doing good, it is devoutly to be hoped, that our own amendment will be effectually advanced, and that the wants of all the destitute will, in due time, be supplied.

Let us not faint at the magnitude and the difficulty of the task proposed; "for in due season we shall reap, if we faint not." We shall at least perceive, for we are already beginning to witness, the good fruits of our exertions among those, whom our bounty has been sent to relieve.

Let us not object, that to sup-

ply our own neighbours is to do but little towards the reformation of the world. The process of amendment is, in the nature of things, gradual; and it is rational to proceed from parts to the whole. If we would hope to reform others, we must begin with reforming ourselves.

Let us not limit our views to a supply of the destitute in our own land. Should we ere long effect this object, there will remain much of more extensive good to be done. The enlightened christian will not be inactive, while there remains a scope for his benevolence.

But suppose, that we shall not be permitted to realize in our day, the dearest wishes of our hearts; grant, that there may still be clouds and darkness to hang over scenes, which are now bright and flattering. Admit, that we may not at present be allowed to discern all the pleasing results of our munificence. We know, that it is the cause of God, of the Saviour, of all good beings. There can be therefore no good reason, why we should withhold our exertions. We are assured, that, if we "be not weary in well doing," although we find not on earth our amplest satisfaction, we shall infallibly be recompensed "at the resurrection of the just."

NOTICE OF THE NEW-YORK CONTROVERSY.

For a number of years past, many reflecting Christians have been grieved by what appeared to them a hostile spirit in

this vicinity, between professing Christians of different sentiments; and perhaps no impartial person will say, that *all* the fault has been confined to one side. Indeed this is seldom the case in controversies of long continuance; and probably it is as seldom that either party is duly aware of its own faults.

Recently our attention has been called to a controversy in the city of New-York. And if the documents we have seen may be regarded as a *thermometer* for ascertaining the degree of *heat* with which the dispute has been conducted, there is doubtless much reason to deplore the spirit which prevails in that region,—and also some reason for saying, that Boston is now the temperate, and New-York the torrid zone of ecclesiastical controversy.

One of the documents referred to we have already given in the number of the Christian Disciple for July; namely, the Letter by which L. D. Dewey was excluded from a Theological Seminary. Since writing the remarks on that Letter, we have seen the Discourse by which Mr. Dewey drew down the displeasure of his Instructors. We have also seen a pamphlet entitled, "The Triangle." From these it is pretty evident, that the unpardonable sin of Mr. Dewey consisted in his having adopted the orthodoxy of New-England, in preference to the orthodoxy of New-York. In other words, he adopted what are called Hopkinsonian views relating to the doc-

trines of justification, atonement, and imputation, in preference to the Calvinistick. In his opinion, "If the mediation of Christ takes away guilt, there is nothing to pardon, and no more room for the exercise of grace, than if man had never fallen." p. 16. He of course "infers the fallacy of that theory of redemption which views our sins as debts, and says the Saviour pays them." But he denies neither the necessity nor the efficacy of the Saviour's death.

Mr. Dewey appears to be a young man of considerable talents and reflection. In addition to this, he seems to have possessed a spirit of candour and charity even towards those by whom he was expelled from the seminary. This is apparent in his reply to the letter of expulsion. Had his Instructors possessed an equal share of candour, would his connexion with the seminary have been in such a manner dissolved?

It is pretty evident, not only from the expulsion of Mr. Dewey, but from the writings of "Investigator," the author of "The Triangle," that what is regarded as orthodoxy in New-England is supposed to be "damnable heresy" in New-York; and that those who regard themselves as the orthodox of New-York "cry out" against those who have adopted the New-England orthodoxy, "*delusion! heresy! blasphemy!*" p. 22. In the same page, in speaking of Dr. Mason and the expulsion of Mr. Dewey, the writer represents that the Doctor has "cut asun-

der by one expulsion," "The mighty multitude of Christians composing three fourths of that profession in the United States." He adds—"Had they but one neck, he would serve them as Nero wished to serve the Romans, i. e. in an ecclesiastical sense. He has put them all into the 'snare of the devil,' and declared them not to be endured, NO NOT FOR AN HOUR!" In p. 74, he observes—"I fully anticipate all that will be said of these remarks; the contemptuous slangs of Arminianism! Socinianism! Ribaldry! Slander! that will be thrown out."

We sincerely hope that neither class of the clergy of New-York are so exceedingly vile and corrupt as the parties are disposed to represent each other. Party passions often lead good men to judge, and talk, and write, and act very strangely. We cannot but hope that our brethren in New-York, who are of New-England orthodoxy, are much better men than they are allowed to be by their opponents; and we should be very sorry to know that those who treat them as hereticks are quite so destitute of uprightness, benevolence, and good manners, as Investigator imagines.

We cannot however, but seriously fear, that this controversy has given the churches in that city much of a *militant* or *military* character. Investigator, who says of himself, "I love to talk figuratively," states, that "not only the great gun, but field-pieces, swivels, blunderbusses, muskets, carbines, pistols—even down to pop-guns have,

fired in squadrons and battalions." He says, some other things in this connexion which I shall forbear to copy,—the reason will be obvious to those who have read the paragraph, p. 66.

Why, it may be asked, is this account of a disagreeable controversy brought forward in the Christian Disciple? We answer: It is done not from an apprehension that, in itself considered, it will afford any true pleasure to the writer or the reader; but from a hope that it may be useful as a *warning*. It is adapted to show the danger of indulging party passions and a censorious spirit—to show that little reliance is to be placed on the representations of men who are disposed to cry heresy and to destroy the reputation of their brethren on account of diversity of opinions—to show that heresy, as the term is used at this day, is just what a self-sufficient majority may please to call by that name—that the same opinions which are orthodoxy in one place, are heresy in another—and that men who are abused for their religious opinions always, and very justly, consider such treatment as "persecution."

The probability is, that each class of Christians in New-York is in some great errors. The same may be said respecting each class in this vicinity, and in every part of the world. But what a melancholly thing it is to see two classes of Christians blind to their own fallibility, and disposed to defame and injure one another, under a pretext of love to God!

The Calvinistick clergy in New-York have as good a right to denounce their brethren of the New-England orthodoxy, and to treat them as hereticks, as the orthodox of New-England have so to treat other Christians. Whichever of two parties may be in the right, as to the opinions in dispute, that party is always in the wrong which is disposed to revile, defame, or persecute. If this be the case on both sides, both are in the wrong, and a greater wrong than any mere error of opinion.

Investigator complains loudly of a persecuting spirit on the part of the Calvinistick Clergy of New-York, and he pleads ably for the rights of conscience. He endeavours also to prove that the opinions of those clergymen, on the doctrines of original sin, the sinner's inability, and the extent of the propitiation made by Jesus Christ, are grossly erroneous, dishonourary to God, and injurious in their tendency. The opinions of the Calvinistick clergy, on these three points, are what he calls "The Triangle." "The whole of their doctrine," he says, "amounts to this, that a man is in the first place condemned, incapacitated, and eternally reprobated for the sin of Adam: in the next place, that he is condemned over again for not doing that which he is totally, in all respects, unable to do: and, in the third place, that he is condemned, and doubly and trebly condemned, for not believing in a Saviour, who never died for him, and with

whom he has no more concern than a fallen angel." p. 12.

"To this," he says, "it is proper to add, that they are tenacious of their own opinions, and intolerant of those of others in no ordinary degree. I shall justify this remark, by simply adverting to the recent expulsion of a young man of unblemished character and respectable talents, from a theological seminary in this city. I cannot but notice as an extraordinary coincidence, that the very man who expelled him, has at this time come out and astonished the world by a pompous and flaming production in favour of *general communion*, catholicism, and christian charity. I wish he would inform the world whether he intends they shall follow his *book*, or his *example*. I cannot express what gratitude I feel to Providence, that though Bonner and Gardiner should revive, they would not find in this country a government ready to second their intolerance by the flames of persecution. The tiger may show his teeth and growl, but he cannot bite."

It is certainly lamentable, if there is just occasion for such representations, and such severity of remark, respecting any minister or ministers of religion in our country, who claim the "uppermost seats in the synagogues" of orthodoxy. And perhaps it is not less to be lamented that such representations should be made, if they are not well founded. In a future number we expect to give our readers some extracts

from the reasoning of Investigator on the doctrines which compose "The Triangle." These doctrines, as stated by him, are the following:—

1. "That the whole human race are guilty of the sin of Adam, independently of their own conduct, and for that sin are truly deserving of eternal punishment."

2. "That all men labour un-

der a true and physical incapacity to do any thing which God requires."

3. That "there is a remedy for a part of mankind; *Christ has died for an elect number.* They, and they only, enjoy an offer of salvation; and for them alone is provision made."

Against these opinions Investigator reasons with ability, if not with moderation.

EXTRACTS FROM SOME CANDID OBSERVATIONS, BY THE REV. WILLIAM WELLS.

The following passages are from a tract recently published, entitled, "Some observations, taken in part from an address delivered in the new meeting-house in Brattleborough, July 7th, 1816, being the first Christian Communion held in that place."

"DR. DODDRIDGE observes, in his introductory sermon to his lectures against Popery, which I have in manuscript,—'Such of you who have frequently attended my ministry, well know, that it has not been my custom to insist on subjects of controversial divinity. As my temper does not incline me to dispute, so I confess, when I seriously consider the importance of that eternal world to which we are hastening, I can seldom persuade myself to employ in matters of criticism and debate, those sacred and important moments, which we separate from our common time, with a view to a more immediate preparation for it. Practical preaching is, under God, the great support of the gospel, as practical precepts

have every where the greatest stress laid upon them in it.'

"I most sincerely and heartily assent to the sentiments contained in the above quotation. And you, my friends, can witness for me, that I very seldom indeed, bring matters of controversy into my publick discourses.—I shall, however, on the present occasion, give you my opinion, as briefly as may be, on some controversial points.

"Before I came into this country, I wrote to Dr. Morse, respecting a removal hither; informing him, I was no great stickler for particular sentiments in religion; being well assured that many wiser and better than myself differed from me, both on the one side and on the other. But as it was generally reckoned

there should be some considerable agreement between a minister and his people, I would observe, I might perhaps be justly styled a moderate Baxterian; there being no other I was acquainted with, who more generally agreed with me on religious subjects than he did. The Dr. answered, there were many ministers in New-England of similar sentiments with mine.

I landed in Boston the 13th of June, 1793, and in March, 1794, I came with my family to Brattleborough, to settle on a farm. Immediately after my arrival here, I was desired to preach, and have been the only minister in this town for twenty years; to which office I was chosen annually, that is to say, twenty times in twenty years; always, as I have been told, by large majorities, and often without a dissenting voice.

Here I have lived in great peace and comfort with my parish, having never had any difference, nor even a dispute with any one. I shall always reflect with pleasure on this part of my life, having reason to hope my labours were not without a divine blessing. I consider many people in this town, who do not now attend my labours, as my old friends, for whom I shall retain an affectionate regard to my dying hour. And I can appeal to my late flock to say, whether I was negligent of their spiritual welfare.

When in the course of my education, I was called to study the controversial points, I paid great attention to them, and my

opinions respecting them became established; and are now very much the same they have been the last fifty years of my life.

Within these two years, strange reports have been circulating respecting my erroneous opinions in religion, particularly as to the doctrine of the Trinity—a word that never occurs in the word of God.

It is well known, some professing christians deny our Lord's having had any existence before he came into this world. Such go under the denomination of Socinians. Some have charged me with being a Socinian; but this charge is altogether groundless.

I must confess to you, my friends, that I consider our Lord as having made an atonement for sin. Numberless scriptures might be quoted in proof of this. He was delivered for our offences, and raised again for our justification. The Lord hath laid upon him the iniquity of us all. Behold the Lamb of God, that taketh away the sin of the world. We have redemption through his blood, the forgiveness of sins. How the sufferings and death of Christ have this effect, I do not pretend to know. The gospel, as Dr. Macknight observes, "has discovered to us *only* the fact, without explaining to us the manner in which it is brought about." I therefore thankfully receive the doctrine, just as I would thankfully receive an efficacious medicine, that would certainly cure a most dangerous disease, though I knew nothing of the ingredients of which it

was composed, or the manner in which it operated upon the human frame.

I am also fully satisfied, that our works, in no degree whatever, merit the favour of God. They are the *conditions* of our salvation, but not the cause. Not by works of righteousness that we have done, but according to his mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost. I as firmly believe as any man can, that there is no other name given under heaven amongst men, whereby we can be saved, neither is there salvation in any other. It appears to me clearly revealed in the scriptures, that the work of religion in the soul, is begun, and carried on, in the use of proper means, by the spirit of God, and that we are kept by his mighty power, through faith, unto salvation: and also, that Christ ever lives to make intercession for us, and will come again to judge the world at the last day.

If I am asked, Do you believe a Trinity in unity, or in the Triune God: that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit; that these three are one, the same in substance, and equal in power and glory?—or, as I think the Church of England has it, that the Father is God, the Son is God, and the Holy Ghost is God? I answer, these are human phrases, which I do not understand; and no two that have attempted to explain them, have agreed in their explanation. They are doxologies,

fetched from the dark and barbarous ages of Popery, unknown to the apostles and first christians, and have occasioned endless contention and animosity.

The doxologies above mentioned form, in a great measure, the standard of the orthodox opinions on the trinity; and if a person will subscribe and use them, that settles the matter, no suspicions of heresy are entertained. I must decline having any thing to do with them.

Those good men (and many such there are) who admire, and almost constantly use, the phrases in question, do not tell us whence they came, nor by what authority they are used in the church of Christ, in preference to, and neglect of, those many excellent doxologies found in the scriptures, in which all christians can join. In some places, these spurious phrases are used so much, and the scripture doxologies so little, that the former are likely to be thought a necessary part of christian worship, though they were altogether unknown in the purest ages of the church. The use of them appears to convey this idea, that the word of God is not sufficiently explicit, allows of too much latitude, does not sufficiently guard the truth, but men of different and dangerous sentiments may shelter themselves under its loose and vague expressions. Or, in other words, that fallible (not to say furious) men, have expressed divine truths in better language, and with more precision, than the apostles of Christ did, though they were under the

immediate inspiration of the spirit of God.

To censure men as not sound in the faith, as enemies to the truth, their preaching as dangerous to souls, though their lives are as pure as their opponents,—though they have enjoyed as many advantages for understanding the scriptures,—are as diligent in searching for truth,—as ready to embrace whatever they think clearly revealed or fairly deducible from the word of God; wishing for nothing so much, as to spend and be spent in being useful to the souls of men:—If we must be branded with opprobrious names, and unjustifiable measures used to prejudice our people against us; if we must be excluded from the pulpits of our brethren, and, so far as it can be done, driven from our parishes, and from the ministry,—and all this because we cannot make use of a few unintelligible human phrases, that have occasioned a world of mischief and misery in the Church of Christ; surely a conduct of this sort cannot be justified, though it be found in men who really think they are defending the truth, and contending earnestly for the faith once delivered to the saints.

Those who censure me for my opinions, (which, when they come to be viewed in the light of the heavenly world, will, I doubt not, be found to be very similar to their own,) did they know how anxious I have been to form my sentiments from the word of God, what pains I have taken, how many fervent prayers I have put up to God for divine

illumination, they might think me mistaken, and pity, but not blame me for being so.

Here I am, between seventy and eighty years of age, full of infirmities which I expect to carry with me to the grave, waiting and hoping, and occasionally even *longing*, for a blessed immortality, where in God's light I shall see light. I have little to fear, or to hope, from the present world; and to be judged and censured of men, is with me a small thing indeed; especially by those who have taken up their opinions from others, and never had time or capacity for knowing much on these mysterious points.

During the short period of life that may yet remain to me, I shall continue to preach, in my humble way, repentance towards God, and faith in our Lord Jesus Christ, urging upon my hearers that holiness, without which no man shall see the Lord. And I cannot but think, that ministers and people would be better and more usefully employed, were they to spend their zeal in doing justice, loving mercy, and walking humbly with God, rather than in preaching and talking, and taking so much pains to know what others think, on these high points, of which we can know but little, and what we do know, is of small importance.

After the controversy about them has been carried on fifteen hundred years, it is high time to drop it. For us to copy after the example of Christ, be in this world as he was, and have the same mind in us that was also in

Christ Jesus, would be more pleasing to our divine master, than to attempt to dive into the mysteries of his nature which are not revealed, and endeavouring to explain things altogether above our comprehension. As for myself, I shall leave these things to those that are fond of them, and direct my attention to

the virtues and graces of the christian temper, in which all the sincere followers of Christ agree, cheerfully waiting for the happy time, when that which is perfect is come, and that which is imperfect shall be done away. When we come to be with Christ, we shall see him as he is, and know even as we are known.

WILLIAM WELLS.

Brattleborough, July 16th, 1816.

OF PRAYING FOR ONE ANOTHER; AND OF THE SIN UNTO DEATH, AND NOT UNTO DEATH.

1 John v. 16, 17. *If any man see his brother sin a sin not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say, that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.*

CHRISTIANS are here taught to pray for one another; especially when they see their fellow-Christians seduced into error; a case which often occurs, and is observed by those who watch over each other. In ordinary cases, the Apostle declares, that such prayers will avail—but one is excepted—*there is a sin unto death*—for those who have been guilty of that sin, there is no encouragement to ask mercy of God. This, we suppose to be the scripture on which the division of sins into *venial and mortal*, which once occasioned disputes and made divisions in the

Church, is principally founded. It is doubtless one of those *scriptures which the unlearned and unstable wrest*, and sometimes, perhaps, *to their own destruction*.* It therefore merits their attention, who are ordered *to take up stumbling blocks out of the way of God's people*.†

We shall treat very briefly:—

I. On the duty of praying for one another. II. On the distinction between sins—*sins unto death, and sins not unto death*.

I. *Of praying for one another*. Some deny this to be a duty—say God will do by every one that which is right suited to his

* 2 Peter iii. 16.

† Isaiah lvii. 14.

state. That praying for others has no tendency to make any change in them—must therefore be unavailing.

Strange that any who read the scriptures, and see people there ordered to *pray one for another*,* should argue in this manner; especially when so many examples of God's hearing the prayers which people have offered up for others, and granting mercies in answer to them, without those for whom they were offered participating in them, are recorded in the word of God! Surely they cannot have been overlooked by any who read the scriptures. A few out of many follow:—

Lot's escape, when God destroyed Sodom, is attributed rather to Abraham's prevalence with heaven, than to his own. *And it came to pass, when God destroyed the cities of the plain, THAT GOD REMEMBERED ABRAHAM, and sent Lot out of the midst of the overthrow, when he overthrew† the cities in which Lot dwelt.* Abraham knew the character of the Sodomites, and how Lot was exposed by living among them, and seems, after he and Lot had separated, to have born him on his heart before God; and God heard him, and saved Lot, when he destroyed the place and people where he dwelt. And how often did Moses save Israel by his prayers? When they sinned in making the golden calf, while he was on the mount, we find God telling him what they had done; threatening to destroy them; releasing Moses from ob-

ligation to pray for them; and, I had almost said, offering him a bribe, to prevent it! as though he could do nothing to them without Moses' consent! nothing, if he had prayed for them!—*I have seen this people, and behold, it is a stiff-necked people: Let me alone, that I may destroy them, and blot out‡ their name from under heaven; AND I WILL MAKE OF THEE A NATION GREATER AND MIGHTIER THAN THEY.* But Moses loved his people; prayed for them; and God heard him, and spared them. So he testifies—*I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened§ unto me at that time also; as he had often times before. And the Lord was very wroth with Aaron, to have destroyed him; and I prayed for Aaron also at the same time.*

Another instance occurs in the history of Job. When his friends had mistaken the nature of the divine providential government, and made wrong representations of it, and thereby sinned against God, and against his servant Job, they were ordered, by the voice of God, speaking out of the whirlwind, to apply to Job as their intercessor. *The Lord said to Eliphaz, My wrath is kindled against thee and against thy two friends—Go therefore to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you: for him will I accept.* They obeyed, and were pardoned.

* Jam. v. 16.

† Gen. xix. 29.

‡ Deut. ix. 13.

§ Deut. ix. 19.

And it deserves special notice, that when Job prayed for his friends, God had mercy on him, and delivered him from his sufferings and sorrows. *And the Lord turned the captivity of Job, WHEN HE PRAYED FOR HIS FRIENDS, and gave him twice as much as he had before.* His prayer for them, after having received such treatment from them, was so acceptable to the

God of all grace, that it seems to have had more effect to procure mercy for himself, than any which he had been able to offer for himself. The scriptures are full of examples which proclaim that important truth—the *effectual fervent prayer of a righteous man availeth much*, and no less when offered up for others, than when made for himself.

[To be continued.]

THE AMERICAN BIBLE SOCIETY.

It may be thought, that in this age of societies, when their multitude almost defies enumeration, no new Institution can be needed in our country; and it is feared, that not a few individuals may be terrified by the constantly increasing demands of these instruments of charity, from giving due attention to the association to which the present article is devolved. But the American Bible Society ought not to be confounded with those projects of doubtful utility and of sectarian tendency, for which the aid of the liberal is frequently solicited. Its establishment is an era in our history. Its object is the most sublime to which the bounty of Christians can be directed, and its necessity, or, at least, its great importance, will hardly be disputed by those who are acquainted with the opera-

tion of similar institutions in Europe.

National Bible Societies are not experiments of uncertain issue. They have been tried with the most animating success. They are planted in the most flourishing capitals of Europe, and their influence is felt even to the ends of the earth. When the believer casts his eye over the old world, the sight, which most gladdens his heart, is that of Christians of all names and all nations, forgetting their differences, and uniting in the God-like work of diffusing the divine word through every inhabited region. He looks on this as on the rainbow in the clouds, and his thoughts are carried forward by it to an age of new peace and splendour for the Church. When so many nations are competitors in this new race of glory, this

unexampled labour for the illumination of mankind, shall *we* be deficient in zeal, and form a melancholy contrast with the Christian world?

It may be thought that our local Bible Societies are sufficiently adapted to the distribution of the scriptures, and that no other instrument is needed. But whilst it is cheerfully admitted that they have done great good, and whilst it is hoped, that their agency will be uninterrupted, it is an undeniable fact, that our efforts in this cause have not been proportioned to our national resources, and it is believed that these resources can best be called forth by a national institution.

In the first place, such an institution is needed to collect and distribute that knowledge, which is required to a judicious distribution of the scriptures. Its managers, placed on a commanding position, and pledged to extensive activity, will have every opportunity and every inducement, to discover and make known the wants of this country and of the world. This Institution will be a centre into which information will be poured from every region. It will maintain an enlarged correspondence both at home and abroad, and watch the movements of every other Society. Who does not discover the immense advantages which this concentration of light will afford for spreading the scriptures? Local societies must always be limited in knowledge. Extensive districts may be left without supply, whilst others may derive from interfering so-

cieties an excess of aid. A central institution, like the sun, will diffuse more wide and equitable bounty.

Another advantage of a national Society is, that the extent of its funds will enable it to circulate, at a reduced expense, much better impressions of the Bible than are now common among the labouring and the poor. The rich are not sensible, how much a legible Bible is needed by their indigent brethren. The comfort of this Holy Book is now in a measure lost to many aged persons, and to many who are imperfectly skilled in reading, in consequence of the smallness and obscurity of the type in which the common Bible is printed. The plan already adopted by the National Society of spreading through the country stereotype plates, which will furnish fair copies of the Bible, is the best which could have been devised. Let the means for accomplishing it be liberally bestowed.

Another very important advantage of a National Bible Society, is this; it will awaken new zeal, give new energy to Christian charity, call forth new resources for this best of objects. This institution, simply by collecting and diffusing knowledge in regard to the want of Bibles, will give a new spring to the exertions of the charitable. Christians among us have little conception of the limited circulation of the scriptures, even in their own country. They judge of other regions from their own immediate neighbourhood, and can hard-

ly conceive of a family living for years without the sacred volume. The annual reports of a National Bible Society, unfolding the wants of this and other countries, will, it is believed, communicate an impulse to Christians, as yet unknown in our land. Christians will blush, at remembering the property which they have wasted on superfluous indulgencies, whilst multitudes of suffering and destitute fellow-beings have wanted that book, which can alone speak peace to conscience and minister consolation to grief. It is a mortifying truth, that Bible Societies have awakened less zeal in this country than in England, and one reason is, that we have known comparatively little of the state of the world. Local Bible Societies, with scanty funds, have had little inducement to extend their inquiries, to multiply correspondences, to discover wants which they have been unable to supply.

A national institution will in another way quicken our zeal. Possessing larger funds, and wider knowledge, than any limited society, it will fill a wider sphere with its operations; its reports will detail more extensive communications of the word of God; and the influence of this must be, to give energy, joy, and fervour to Christians. It is the nature of the human mind, to dilate itself in proportion to the objects of its contemplation. It is the nature of benevolence, to be kindled by the view of diffusive and generous activity, and to find in the increase of its fer-

vour an extension of its powers. Why is it that the British and Foreign Bible Society is the object of an interest so unexampled, so intense both at home and abroad? The answer is to be found in the extent of its operations, as developed in its annual reports. As the Christian follows the streams which this hallowed and life-giving fountain is sending forth, his conceptions are enlarged of what man can accomplish. Objects which once seemed to surpass the power of human nature, now appear practicable, and their very vastness becomes a motive for aiming at their accomplishment. It is a fact, that the animation which has been discovered by Bible Societies in our own country, has been very much inspired, nourished, and sustained by the view of the sublime operations of the parent Institution in England. A National Society among ourselves, filling a wide space, and approaching in its agency the grandeur of similar establishments in Europe, will still more surely diffuse warmth and zeal through the community. It will be an object of attention to Christians of every district of our country. It will be the topic of conversation. It will concentrate their prayers. Who does not see that new fervour will be communicated to the friends of religion?

And this is not all. A National Society, by its extent and respectability, will become an object of attention to a large class of men, who, without being wholly indifferent to religion, yet

criminally neglect it, and can only be roused to contribute to its extension, by the view of great and improving institutions. Many, who will overlook a confined and local society, will be attracted by a greater; and they who are apt to "despise the day of small things," will not disdain to be patrons of an extended and respected association. The principle of imitation, and the powerful sentiment of respect for opinion, will thus be pressed into the service of piety.

Another important benefit of a national institution, is this:—It will be a centre, a bond of union, a source of charity and Christian affection, to the various religious denominations in our country. This is a distinguishing glory of Bible Societies. They break down the barriers between Christians. They annihilate the distinctions of sects. Christians, when they enter them, lay aside the badges of party, and assume the appointed badge of disciples, that of mutual love. Nothing strengthens affection, nothing reveals to men each other's virtues, so much as cooperation in a great and beneficent work. Much of the uncharitableness of Christians should be ascribed to reserve, to distance, to ignorance of each other's character. Let them come together on this holy ground, and read in each other's countenances, words and actions a devotion to the cause of their common Master, and their jealousies and alienations will gradually give place to candour and love. Who that remembers the earnestness with which Jesus

prayed in his last hours, that his disciples "might be one," can doubt that he will regard with peculiar favour an institution which attaches Christians to each other by the holiest bond, by cooperating in sending his word to every family and every nation under heaven.

To conclude, we may hope from a National Bible Society, a happy influence on our national character. It will help to heal our divisions. Common interest is thought to be the strongest bond of union to a people; but perhaps a stronger may be found in *common sentiment*, in common feelings, in attachment to generous objects, diffused through every class and district, and exciting general zeal and activity. In this country peculiarly, we need institutions of a generous character, which shall be regarded as the property not of a particular state, but of the nation. These are the best nutriment of patriotism. A country, to be loved, must possess something more than physical advantages; something more than a favoured climate, or a fertile soil. It must possess institutions, which will be monuments of its intellectual and moral progress, which will render it venerable in the eyes of its citizens, which will speak to their hearts, and awaken a consciousness of its glory. The association, whose cause we have been pleading, will be surpassed by none in communicating this moral dignity and lustre to our country.

Such are the benefits of a National Bible Society. In

these remarks, I have all along supposed, that this Institution will be conducted on the most catholic principles. This is essential to its usefulness and success. The least mixture of a Sectarian spirit will be the stroke of death to all its promises of good. Never had an Institution to contend with keener jealousies than this. Let its elections, its reports, its whole proceedings, be marked by an entire superiority to the narrow views of party. Let the most powerful denominations remember that to them, in an especial manner, belongs

the part of condescension and disinterestedness. Let not this noble wish be dishonoured, even by the appearance of Sectarian partialities. Its principal conductors have a solemn responsibility. Be it their care, by conciliation and wisdom, to inspire universal confidence, and to call forth the power and resources of all classes of Christians, so that this people may be partakers in the joy and honour of working together with God, and with other nations in the illumination of the world,

ON THE OBSERVANCE OF THE LORD'S DAY.

To the Editor of the Christian Disciple.

SIR,

I PRESUME it is compatible with the designs of your useful magazine to admit strictures on prevailing habits in society, of immoral and unchristian tendency. I know, however, from constant perusals of your pages, that all angry denunciations are sedulously avoided; that the moral and spiritual lash and cord are never employed; that you aim to make men ashamed of their sins and follies, and to engage them on the side of virtue and religion, by mild persuasion and sound arguments. This course deserves the approbation of every one: it is the most successful course of doing good. The Saviour came, not to *drive*, but to *call* men to repentance. There is something in the mind

of a man of fine feelings, exceedingly averse to compulsion, to threats; and he ranks the passion of fear among the lowest in our natures. Place his errors before him in a friendly manner, discuss their evil characters, and you win him to your opinion. Men are generally addicted to this or that error from want of consideration. With these remarks, I wish to call the attention of your readers to certain inattentions to the Lord's day, prevalent among us, particularly in this metropolis. It is highly honourable to the good sense and sobriety of the community, that this sacred day is so respectfully and religiously observed. I believe there is no city in christendom, where there is greater

quiet, decorum, and attendance on publick worship on Sundays, than in Boston; and no philanthropist, moralist, patriot, or christian, but must acknowledge the happy effects produced by the observance of this day of retirement and devotion. Without intending to criminate one class of inhabitants more than another, or to pronounce which deports most agreeably to the purposes of the day, I am of opinion that the day is not hallowed as it ought to be by *commercial men*. Were a stranger to witness great numbers of respectable persons issuing from different churches, converging to the reading-rooms, and devoting a considerable portion of the day to the perusal of newspapers, and to conversation on commercial topicks, I think he would justly form a most unfavourable opinion of the religion of the inhabitants. He would suppose they had issued from a Lyceum, Athenæum, or Debating Society rather than from the house of God, that they had been auditors of a political orator or scientifick lecturer, instead of listening to the oracles of heavenly wisdom.

I am not an advocate for the rigid observance of Sunday, held by our ancestors, and by many of the severer sects of christians at the present day; for it has disgusted the minds of young persons, and given an unsocial, frigid, and secluded character to religion. But I am in favour of devoting the day to thought, self-examination and devotion; I am in favour of detaching the mind as much as practicable, from the

anxieties, cares, and affairs of the present state, and living, by anticipation, in futurity. If I roam abroad in the morning of Sundays, eager after news, inquisitive to find subjects of conversation; if I hurry from the wharf or the news-room to church, and after listening impatiently to the services there, retrace my steps, pour over the newspapers, fresh from the mail, with an intense-ness as if I were reading the "words of eternal life," and making myself "wise to salvation," surely I do not *hallow* the day, nor, in scripture sense, "remember the Sabbath-day to keep it holy." Many good men differ in opinion as to the advisableness of forwarding mails on Sundays, or of distributing newspapers and letters at the offices; but whatever argument, there may be in favour of perusing letters, there can be, in time of peace, few or none, in favour of reading newspapers. What time has the busy merchant, whose six days are sedulously devoted to business, to read or reflect on things concerning his eternal welfare, if he gives the seventh also to the pursuits of the rest? In regard to himself, his family, or society, it is irrational, ruinous. There is a calm, serenity, and delight, in the retirement of Sunday, which is delicious to a reflecting mind. It is a sweet respite from the corroding cares, the din of business, and the labours of the busy week. For myself I would not exchange the peaceful hours of Sunday, their tranquillity, and happy tendency for the pleasantest por-

tion of the other days. To the christian, other motives should be addressed than the self-satisfaction which a religious observance of this sacred day produces. It is exceedingly unbecoming a Christian to give *all* his days to the world, to hold no converse with his own soul, the scriptures, or his Maker. I hope these remarks will not be supposed to proceed from a splenetick distaste to the innocent or proper employments of those, who merely happen to differ from me

in opinion on the disposal of their leisure. I delight in witnessing the happy visages of my fellow-beings on a Sunday, and would not be *rigid* in enforcing the requirements of law, or the precepts of religion. But it is the duty of every one to contribute, by his example and opinion, to the religious observance of a day set apart by God himself for the benefit of the human race, and conducive to the welfare, order, and happiness of mankind.
MERCATOR.

THOUGHTS ON CHRISTIAN EDUCATION.

BELIEVING, as we verily do, that a Christian education is the most probable means for forming the character of a Christian Disciple, for abolishing vicious and inhuman customs, for reforming the morals of society, and for promoting the peace and happiness of mankind; believing also that the power of education for these important purposes has hitherto had but a very partial experiment, we shall cheerfully exhibit in this work an account of such modern improvements in the modes of education as shall come to our knowledge.

In speaking of the power of education, to produce such glorious results, no thought is entertained, that such means can produce the effects, independent of the agency of him "who worketh all things according to the

counsel of his own will." But we wish to impress these ideas upon every reader, that the *minds of children* and the *earth* may be cultivated with equal prospects of success; that, in both cases, it is God who giveth the increase, and that the harvest may be expected generally to correspond to the prudence and fidelity with which we plant or sow.

When children are suffered to grow up to adult age, under the dominion of ignorance, prejudice and vice, there is but a dismal prospect of their being afterwards thoroughly reformed by the preaching of the gospel. Preaching to such persons is, in a great measure, like preaching to *convicts in a State Prison*, whose habits of vice are almost as fixed as the Ethiopian's complexion or the leopard's spots.

In both cases some good effects have evidently resulted; but, in general, preaching to such people makes little more impression, than the falling of rain upon *paved streets*.

Possessing these views of the importance of a Christian education, we shall, in this number, present to our readers, a concise

account of several recent institutions, in the hope that it will awaken serious attention to the interesting subject, and to the course of providence, which seems to be directed to the emancipation of the world from ignorance, irreligion, vice, and misery.

A REMARKABLE INSTITUTION FOR EDUCATION IN SWITZERLAND.

A PHILANTHROPIST, by the name of M. de Fellenberg, has established in Hoswyl, near Berne, in Switzerland, a remarkable institution for the education of children, and one which has attracted the attention of the Emperour of Russia.

The most remarkable feature in Fellenberg's institution, is, "the union of instruction, in letters, with the operations of agriculture." It "also unites a seminary for the poor, with a seminary for the rich."

The agricultural part of the establishment, consists of two farms; one is called the *model farm*, the other, the *experimental farm*. The first is intended to exhibit a well conducted farm on the best existing methods; on this, the poor class of children are employed. The other is intended to advance the science of agriculture by new inventions and experiments. The rich class are here instructed in the theory and practice of agriculture.

Connected with this institution, there are also work-shops for the manufacture of agricul-

tural instruments; one for making for sale, the best instruments now in use; another for "a school of *invention and improvement*."

"The children of the laborious class, are not only taught to read, write, and account, but they are attended by their master, a man of liberal education, during their hours of labour as well as of recreation; and are instructed by him in the properties and connections of the objects of nature, and the operations of art. They are taught to observe and to reflect, and to acquire habits of drawing useful ideas from things themselves."

The education of the rich class, embraces all those points of art and science which belong to a liberal education. The great objects of the Institution, appear to be these;—to teach the youth how to obtain a comfortable living in the world, and how to be useful and happy.

The effects of this mode of education, are said to be "perpetual happiness and good humour; no quarrels; gentleness, industry, and contentment."

"The encouragement of cheerful dispositions amongst the children, and the attempts to render them good-tempered, alert, and active, are considered as objects of great importance. They are constantly encouraged, and their wants anticipated; every thing invites them to confidence. Verhly, their instructor, always speaks to them with smiles. He works with them; he reads, talks, and sings with them; he entertains them with amusing anecdotes, and is their constant companion.

"Every morning before they go to work, and every evening after it is finished, Verhly talks with the children, and M. Fellenberg is commonly present at these conversations. The plan of the day's work, and suitable admonitions and exhortations follow the morning prayer. In the evening remarks are made on the little occurrences of the day. What is praiseworthy is encouraged; faults are gently reprimanded, and good resolutions strengthened: this useful practice is beneficially concluded with prayer."

When the Emperour Alexander was in the vicinity of Swit-

zerland, he was informed of Fellenberg's institution and his success. He ordered his minister in Switzerland to make inquiry into the circumstances, and report to him. On receiving the report, he wrote to M. Fellenberg the following letter.

"Sir—The labours of so much importance to the human race, in which, for a number of years, you have been successfully engaged; the great results which they have already produced, and those which humanity may still expect to derive from them in future, could not fail to arrest my attention, and to gain for you all my esteem. I have with satisfaction observed, that your system of agriculture and of education possessed the double advantage of perfectionizing at once cultivation and the cultivator. Desiring to give you a testimony of the interest, which I take in the success and extension of such exalted labours, I create you a knight of the order of St. Wladimer of the fourth class, the decoration of which I transmit to you, and I am happy to give you the assurance of my consideration.

"ALEXANDER.

"Vienna, 16th, November 1814."

These facts relating to M. Fellenberg's Institution, have been collected from several num-

bers of the *Philanthropist*, in which may be seen a more copious account. See No's. 9, 10, 18.

BRITISH AND FOREIGN SCHOOL SOCIETY.

In England, they have not only a "British and Foreign Bible Society," but a "British and Foreign School Society,"

which promises the most extensive benefits to the human family. The mode of education supported by this Society, is that which has been called the Lancasterian, now British system of education. The British and Foreign School Society is the Lancasterian School Society, with another name and more extensive objects.

In the Philanthropist, for January, 1815, and for April, we have an account of this Society, from which the following facts are collected:—

The Duke of Bedford was then President. Samuel Whitbread, M.P. John Jackson, M.P. Samuel Hoar, jun. and William Allen, were the Trustees of the funds. "To the firm, manly, and steady support of the Royal Dukes, this Society, in a great measure, owes its preservation."

"The British and Foreign School Society, is established for the promotion of Schools in all parts of the world." By the exertions of this Society, "a great number of schools have been established in England, Ireland, and Scotland; and the system has been introduced into Asia, Africa, and America, by persons trained and qualified in the parent institution. In less than seven years, many thousand children, of both sexes, have been rescued from ignorance, and have been directed into the paths of virtue and piety.

"One master is sufficient for five hundred or a thousand children; one book will serve a whole school, however large; and, by

the use of slates, the expense of paper and pens is reduced to a mere trifle. The school is divided into eight classes; and out of each class, the best qualified is selected as a monitor. He has printed rules for his direction, and is responsible for the conduct of the class. Under him are assistant monitors, chosen from lads who have made the greatest proficiency. By taking precedence, and a judicious system of rewards, learning becomes a delight, instead of a drudgery to the children, and a spirit of activity and attention is constantly maintained. In this way it is found, that children will learn more in *one* year than in the old way in *three*, and at less than a fifth part of the expense.

"The expenses of a school, on this plan, consists in the salary of the master, the rent of the school room, the outfit of lessons and slates, and in a trifling annual expense in keeping up the stock, also for fuel for warming the school in the winter."

These paragraphs have been taken from a report of the Committee; and in a note they state, that the whole expense for furnishing a school of five hundred, with an outfit of lessons, badges, medals, and slates, is but about thirteen pounds three shillings and two pence; for one thousand scholars, twenty-three pounds eight shillings and three pence. The Committee say, their object is "NOT TO LEAVE A SINGLE INDIVIDUAL IN THE WHOLE COUNTRY WITHOUT THE MEANS OF INSTRUCTION."

A REMARKBLE INSTITUTION IN HOLLAND.

An institution has been founded in Holland, with the title of "THE SOCIETY OF PUBLICK UTILITY."

"This Society owes its origin to John Nieuwenhuizan, a minister of the Sect of Menno-nists." It was founded in 1784, and 'in its growth has borne eminent marks of divine protection."

"This body proposes to labour unremittingly in the advancement of piety and good morals, in conformity with the fundamental principles of Christianity. Its object is to propagate useful science and knowledge; above all, that which is indispensibly necessary for those citizens least favoured with the gifts of fortune, and which, by cultivating the heart, must necessarily direct their actions to a moral end. This is an end, which the society has principally in view, in order to contribute as much as possible to the publick felicity."

Any man may be a member of this society, "whatever may be the Christian sect of which he makes profession, or the rank he occupies in society." The society is divided into sixteen departments, and the number of members is more than six thousand three hundred. A general assembly of deputies from the several departments is held every year, in August.

"The Society considers it a duty in the first place to endea-

vour to destroy all false and hurtful ideas, and to substitute for them, others more enlightened, and which shall correspond as much as possible with the wants of every one."

The objects of the society are promoted by publishing and circulating books and tracts of useful tendency, and by establishing schools on the principles of the society, or of publick utility.

"This Society is anxious to promote the development and growth of true Christian principles in man; but it abstains from touching upon any dogma adopted by particular sects. It is disposed to subdue prejudice; but it neither advances nor patronizes any particular system. Its wish is to form good citizens; but it does not enter into any discussion upon political matters, and confines itself solely to demonstrate, that the happiness of a state is founded on good morals, and on the respect and submission which is yielded to the constituted authorities. Every thing conspires to bear testimony in favour of the plan of the founder, who, after a pretty long career, sometime ago, closed a useful life, and carried with him to the grave, the sweet satisfaction of having been permitted to behold his work crowned with the most happy and unexpected success."

Abridged from the Philanthropist, No. 17.

POETRY.

EXTRACTS FROM FAWCETT'S CONTRAST.

DARK dismal pictures now employ
My pensive breast, and thence ex-
pel

All lightsome forms of gentle joy ;
Ye smiling images, farewell !

Dire scenes succeed. The tragick
blade

Gleams horrible thro' nights dun
gloom !

And Murder, shrouded in the shade,
Steals soft along th' invaded room !

Reveal'd by morn, the midnight
deed

Suspends the pale discoverer's
breath !

I hear the scream of horror spread !
I see the purple couch of death !

The murderer flies ; but flies in vain ;
Seized by the out-stretch'd arm of
law ;

The sullen prisoner clanks his chain,
Laid hopeless on the scatter'd straw.

Oh, iron state of rude mankind,
Thou human thing, of man accurst,
What virtues would have warm'd
thy mind,

Had scenes of kindlier influence
nurst.

Thou saw'st the great ones of the
globe,

To their too much yet adding more,

Array'd in robes of honour, rob
And deluge fields with seas of gore.

Thou know'st that on their blood-
stain'd plain,

In dying anguish millions groan !

And, thy more humble ends to gain,
'Thine arm was rais'd to murder
one.

Then they, whose ill tuition sow'd
(Too quick of growth) the baneful
seed,

The plant with fierce intolerance
mow'd,

Because it proved a noxious weed.

Ye who direct the social state,
Which tauntingly ye civil call !
Who whip the crimes yourselves
create,

Yourselves most criminal of all !

Cannot the city's ample room,
Your polity's dark frowns confine,
That thus they speed their angry
gloom.

Where loveliest nature smiles be-
nign ?

Instructed in this genial school,
Mellow your crude, inclement plan,
Copy mild Nature's gentle rule,
And learn, like her, to smile on
man.

RELIGIOUS INTELLIGENCE.

SCHOOL SOCIETIES FOR THE HEATHEN.

THE American Board of Commissioners for Foreign Missions, has adopted a plan for propagating the gospel among the Heathen, which ought to be encouraged; namely, that of establishing schools for educating the heathen children. This is laying the axe at the root of the tree, and, with the blessing of God, it must succeed. As we have given an account of foreign institutions, we shall now give the following Circular, relating to one in our own country.

Third Quarterly Circular of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

To all Foreign Mission Societies, and other Benevolent Associations, &c.

Beloved Brethren, Friends and Helpers,

We have already addressed you on the interesting subject of the education of Heathen youth and children; and we have the satisfaction to know, that the attention of many, in the different parts of our country, is engaged to the object, and that not a little has already been done for promoting it. It is important, that the present favourable disposition should be improved, and directed in the best manner. We have therefore thought it advisable, in the present Circular, to make a concise statement in the way of preamble, and to give out a form of a constitution for the organization of societies, in aid of the Heathen School Fund. And we have only to request, very affectionately and respectfully, that

such measures should be speedily adopted, and actively pursued, as the wisdom of our friends, in their associated and individual capacities, may deem the most suitable and effectual, in their respective circles, for advancing the great and benevolent design; always guarding with particular care, that nothing be done to diminish or to discourage the contributions for the support of Missionaries, and the translation and dispersion of the Holy Scriptures.

With Christian salutations, we are your servants in the Gospel.

By order of the Prudential Committee.

S. WORCESTER, Clerk.

Charlestown, Aug. 30, 1816.

This letter, as given in the Recorder, is accompanied with a "Preamble," as well as the form of a Constitution, which we should cheerfully insert, if our limits would permit. The following particulars from the "Preamble" are too interesting to be omitted:—

The Missionaries at Bombay, are of opinion, that the "whole expense of a school, which should contain fifty children, might probably, on an average, be brought within the small compass of *twelve dollars a month*. A hundred, then, of these poor objects of pity and of charity, might, for three hundred dollars a year, be taught reading, writing, and the various branches of our common school learning, and at the same time be instructed in the divine morality and religion of the gospel. Thus educated, they would carry the Holy Scriptures into their respective families, and, in a man-

ner, the most conciliating and the most engaging, communicate the knowledge of them to their parents, other relations and friends."

"In our own country, the long neglected Indian Tribes, the lands of whose fathers we inherit, call for the charitable aid of their white and more favoured brethren."—"The plan is to establish schools, to be conducted by approved teachers, and superintended by approved missionaries."—"Official assurance has been received, that the President of the United States approves of the undertaking, and will direct such aid to be given as the laws will permit."

CONSTITUTION.

1. We form ourselves into an Association, to be called the Heathen School Society of

2. All the subscriptions and donations of this Society, shall be remitted to the Treasurer of the American Board of Commissioners for Foreign Missions, or some agent

of the Board, to be expended by said Board in the education of Heathen children and youth, with a particular view to the diffusion of the Gospel.

3. We agree to pay annually the sums annexed to our respective names, until we shall give to the collector, written notice of our withdrawing from the Society.

4. There shall be an annual meeting of the Society, at which a Collector, and such other officers as the Society shall think proper, shall be chosen.

5. There shall be an annual sermon delivered before the Society, if circumstances permit.

It is believed, that a heavy charge lies against the white people of this country, for their treatment of the Indians. If it may be cancelled by kind treatment in future, and by contributions to bless them with a Christian education, we shall have reason to adore the mercy of the Lord.

Extracts from the Epistle from the Yearly Meeting, held in London, by adjournments, from the 22nd of the fifth month, to the 31st of the same, inclusive, 1816, to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,

WE esteem it a favour which calls for our grateful acknowledgement, that we have been afresh made sensible, on this occasion, of our Heavenly Father's love, and have felt that it reaches to all our dear friends, wherever they are situated.

We observe with pleasure the increasing desire manifested by friends to obtain a guarded and useful education for their children. The reports on the schools under the notice of this meeting, indicate the religious care and good order prevailing in them, and have yielded us great satisfaction. The improvement of

the understanding, and the communication of that knowledge, by which it may be more extensively prepared for the service of Him to whom we must all render our account, are duties not to be neglected. We desire however to impress upon all, whether parents, or those to whom they intrust their tender offspring, the *supreme* importance of inculcating the first of duties, the love and fear of God.

A watchful parent will at no time be more alive to the welfare of his children, than when they are passing from the age to which we have

just adverted, to the succeeding stage of life. The situations in which they are then placed, and the companions with whom they associate, may have a decided influence on their future character. We would therefore encourage both parents and masters, not to relax at this critical period, either in care or counsel, or in proper restraint, tempered with kindness. Here we would advert to the importance of good example, and to the great blessing which will attend the labours of those whom we are now addressing, as they seek to become preachers of righteousness, in life and conduct, to those around them. How inviting, how instructive, it is, to behold such, as by the purity of their lives, by the meekness of their spirits, and by the benevolence of their characters are adorning their profession! This is a duty which is enjoined by the highest authority; and we earnestly press upon all, to consider whether their moderation, their self-denial, their habits of life, are such as become the Christian religion.

The amount of sufferings reported this year, occasioned by claims for tithes, and other demands of an ecclesiastical nature, with a few for military purposes, is upwards of fifteen thousand pounds. Our brethren of all the Yearly Meetings on the American continent have again given proofs of their love by written communications. The interesting work of Indian civilization still occupies their attention. In some of the tribes, the improvements which, notwithstanding the late commotions, have been gradually going forward, are truly encouraging. In others, those who are concerned in this good work, have probably already renewed their exertions, where the ravages of war had desolated many of the settlements. The persevering labours of friends in Virginia and some other parts, to procure the freedom of many ne-

groes, illegally, as well as unjustly held in slavery, have in several instances been crowned with success; and it is very gratifying to observe, that the rights of this injured people are still dear to our American brethren. We hope that in this country, friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation.

So excellent is Christian love in its nature and effects, that it is deeply painful when we hear of any differences existing amongst us. How can those who are at variance one with another, unite acceptably in the performance of worship to Him who is emphatically styled Love? It is an awful consideration that that disposition which separates man from man, does at the time estrange him, and will, if it continue, eventually separate him from his Creator. We therefore earnestly recommend to friends, to watch the first appearances of discord; patiently and kindly to endeavour to assist those who may be thus affected, or who are in danger of becoming hardened towards their brethren. Christian charity, and tenderness for the infirmities of our friends, are bonds in religious society. These do not preclude that kind and tender admonition, that exercise of our discipline in the spirit of the Gospel, which we have from time to time been engaged to recommend. Although we are not a numerous society, yet if we are preserved in love, and dwell under the government of Christ, we may hope to fulfil the designs of Divine Providence in having gathered and established us as a separate religious body: we may show forth the excellence of the Christian religion by the spirituality of our worship, and by the purity of our lives.

MEDFIELD FEMALE SOCIETY.

AFTER the lapse of 1800 years, it is time that the eyes and hearts of Christians were turned towards the desolate family of Abraham. The dispersed of Israel are still the covenant people of Jehovah. This scattered flock is to be brought to the fold of the great Shepherd. Though for a short moment forsaken, yet they will be gathered with infinite kindness. The Jews and the Gentiles will be seen working together at the building of the same Spiritual Temple. Scattered among all nations of both continents, the Hebrews, once become Christians, could effect, by human means, more among heathens than any other people on earth. The receiving of them would be life indeed from the dead. The vine, brought from Egypt, would flourish once more on the hill of Zion. Nor has providence been accustomed to let those go unrewarded, who have gone up to the help of Israel and Judah. Gratitude and pious sympathy would restore to the Jews that knowledge of the Christian scriptures and of the Messiah, which we once received from them. A promise of greater success is made to every Christian exertion at the present time, when the attention of the dispersed of Israel, now looking for redemption and consolation, is especially excited to the examination of the Christian system, which is built wholly on the Jewish foundation; and at a period too when no small number of the most enlightened in Europe are summoned to their aid. Numerous Societies have been recently established, to do what human means can effect, towards the conversion of the many millions of this dispersed and afflicted race. They have been more forsaken of man than of Jehovah, who has always preserved them

amidst all their afflictions, and who will not fail to be gracious to those whom he has chosen. To us they must be an interesting people, and for them something must be done by Christians.

Among the numerous institutions of the present day, for benevolent and charitable purposes, we recognize, with much satisfaction, the one recently formed in Boston for promoting Christianity among the Jews. Desirous of promoting the same worthy objects, by casting our mites into the treasury of charity, we, whose names are annexed, do promise to pay annually, to such treasurer as this Society may hereafter appoint, the sums affixed to our respective names. For the sake of greater convenience, order, and permanency, we do adopt the following

CONSTITUTION.

1. This Society shall be styled, the "MEDFIELD FEMALE SOCIETY for promoting Christianity among the Jews."
2. The sums collected, shall, unless otherwise directed by a vote of the Society at their annual meeting, be transmitted by the President, at least once a year, to the treasurer of the Boston Female Society for promoting the same Christian objects.
3. They, who subscribe fifty cents, shall be considered members of this Society so long as they shall continue to pay this sum annually. They, who, from pecuniary circumstances, feel themselves unable to pay this sum, shall be entitled to membership, by paying twenty-five cents a year.
4. The members of this Society shall meet, on the first Tuesday of August, annually, to choose officers,

to make bye-laws, to amend or to add to this constitution by the concurrent votes of two thirds of the members present, and to transact all business which may best promote the objects of this Christian charity.

5. Special meetings may be called by giving public notice after the customary services of worship, on the Sabbath, shall be ended, provided a majority of the Board of Directresses, shall order such notice to be given.

6. The officers of this Society, to be chosen at their annual meeting, but to continue in office till others shall be chosen in their place, shall be a President, whose duties shall be such as custom has prescribed, and three Directresses, which four shall constitute, with others to be named, a Board of Directresses, who are to appoint and regulate their own sessions; take

charge of the prudential affairs of the Society; issue orders on the Treasurer, without which orders, signed by a majority of the board, no money shall be paid by the Treasurer; may fill such vacancies as may occur in the board and among the Collectors; which persons, filling such vacancies, shall continue till their places shall be filled as usual at the annual meeting for election of officers. The other officers shall be a recording Secretary and a Treasurer, whose duties are such as are prescribed by custom. The Secretary and Treasurer and collectors, shall also belong to the Board of Directresses, and shall be subject to such rules as the Board shall prescribe. There shall be four Collectors, who shall collect the subscriptions, and pay them over to the Treasurer. All officers shall be appointed by ballot.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE twelfth report of this Society has just been received. We regret that it came too late to give much account of it in this number. We have now room only for a few items; but we intend to devote the next number principally to intelligence. The Report is interesting, and it is accompanied by many important documents. Not merely the united kingdom of Great-Britain, but a very considerable portion of Christendom seems to be alive with Bible institutions.

The general statement of the copies of the scriptures, issued by the British and Foreign Bible Society from March 31, 1815, to March 31, 1816, is

138,168 Bibles
110,068 Testaments.

The total of Bibles and Testaments, issued by this Society since its commencement, is ONE MILLION FIVE HUNDRED AND FIFTY SEVEN THOUSAND NINE HUNDRED AND SEVENTY-THREE.

The Society expended in the twelfth year, one hundred and three thousand, six hundred and eighty pounds, eighteen shillings and eight pence.

The grants of money, and the value of Bibles and Testaments given away in the same year, amounted to thirty-two thousand, four hundred and thirty-five pounds, seven shillings and one penny.

The total expenditure of the Society, from the beginning, is stated to be four hundred and fifty two thousand, two hundred and seventy-

three pounds, twelve shillings and two and an half pence.

The Society received in the twelfth year, one hundred and forty six thousand, seven hundred sixty seven pounds, twelve shillings and four pence.

Notwithstanding the vast number of Auxiliary Societies, which had been formed prior to the Eleventh Report, twenty two have been added to the number in the twelfth year, five of which contributed six hundred and seventy pounds.

Of the numerous Auxiliary Societies of earlier date, we have observed five, whose contributions amounts to nine thousand, one hundred and forty-four pounds.

"There are five hundred and sixty-nine Auxiliary and Branch Societies within the British dominions." The contributions from the Auxiliary Societies for the twelfth year, amounted to fifty-five thousand, four hundred and fifty pounds, three shillings and nine pence.

Massachusetts Bible Society.—At a special meeting of the Massachusetts Bible Society, Sept. 26, a vote was passed, connecting this society with the American Bible Society, on the terms of the third article of its Constitution; namely,

"All Bible Societies shall be allowed to purchase at cost from this society, Bibles for distribution within their own districts. The members of all such Bible Societies, as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this society, shall be entitled to vote in all meetings of this society; and the officers of such societies shall be *ex officio* directors of this."

Bible Societies. April, 1815.—Three Bible Societies have been recently formed in Elizabethtown, N. J. all auxiliary to the American Bible Society.

The New-Hampshire Bible Society has voted to become an auxiliary to the American Bible Society; and also to present a petition to Congress, praying that the privilege of franking letters may be granted to that important national institution.

Recorder.

American Bible Society.—At a meeting of the Managers of the American Bible Society, held in the City-Hall, (New-York,) on the 19th day of August, 1816, Gen. M. Clarkson, V. P. in the chair.

The Board having received the very liberal donation of a set of Stereotype Plates of the Bible, from the New-York Bible Society, and the N. Y. Auxiliary Bible Society.

Resolved, That John E. Caldwell, Divie Bethune, and Thomas Eddy, be a committee to cause to be printed, bound, and published, without delay, an edition of the Bible, not exceeding ten thousand copies.

By order of the Board,

JOHN B. ROMEYN, *Sec'y for Domestic Correspondence.*

Benevolent Societies.—April 14, 1816. A Sunday school was formed to educate the people of colour, at Bergen, N. J.

July 15, 1816. A Female Cent Society was formed at Bergen, for the purpose of educating indigent students for the gospel ministry, and further to assist the Theological School at New-Brunswick.

Recorder.

Extracts from the Second Report of the Bible Society of Virginia.—The Bible Societies make one grand whole, because they have one single object in view. In our humble manner here, we are co-operating with Greeks, Catholics, and Protestants of every denomination, in a design which commends

itself to the understanding and the heart of every man who knows how to value the Bible.

During the last twenty years, we have seen the most splendid talents employed in the work of destruction; the riches of the world expended in support of sanguinary and desolating wars, and the physical powers of the human race exerted to promote the schemes of lawless ambition. But now there is universal peace. At HIS bidding, who rules the hearts of men and turns them whithersoever he will, the storm has ceased, and "there is a great calm." This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation, the kingdom of darkness. The providence of God calls them to the work. Kings, according to the prediction of the prophet, have become nursing fathers, and queens nursing mothers, to the church of Christ. And considering what has recently been accomplished, it is not chimerical to hope, that those intellectual and physical energies, which have been exerted in the work of destruction, will be employed to promote the present comfort and everlasting welfare of mankind. And that the earth, instead of presenting before heaven, a scene of violence and bloodshed, will exhibit the human race, through the grace of the gospel, rising from the ruins of the fall, assuming again the likeness and image of God; and humbly walking in the steps of him who went about doing good.

From the Appendix to the Twelfth Report of the British and F. B. S.

Lately published by JOHN ELIOT, Boston---*Pray for the Jews*; a ser-

mon, preached at the Thursday lecture, in Boston, August 15, 1816. By THADDEUS MASON HARRIS, D. D. minister of the First Church in Dorchester, published for the benefit of the Female Society of Boston and the vicinity, for promoting Christianity among the JEWS; from ISAIAH lxii. 6, 7. "*Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*"

OBITUARY.

Died in Deerfield, July 27, John Williams, Esq. aged 65. He was a grandson of the first minister of the place; was educated at Harvard College, and, in a happy manner, united the Gentleman and the Christian. He has left a reversion of several thousand dollars in real estate for the benefit of the Deerfield Academy, for which he had ever discovered a parental concern.

In Cambridge, England, the Rev. East Apthorp, D. D. aged 83. He was a native of Boston.

In England, the celebrated Richard Sheridan. Also, the Rev. Dr. Watson, Bishop of Landoff, aged 80.

In Northwood, New-Hampshire, August 11, Rev. Edmund Pillsbury, aged 78.

In Albany, General H. K. Van Renssellaer, aged 72.

In Sudbury, Rev. J. Bigelow, aged 73.

In Boston, Mrs. Rebecca Lowell, widow of the late Judge Lowell, aged 69.

A Virginia paper says, in Cumberland county, a whole family died, with the exception of one person, by eating a part of a cabbage, which was boiled whole. On opening the cabbage, a scorpion was found in the centre.